THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

The Amsterdam Conference

It is expected that a large contingent of British Unitarians will attend the I.A.R.F. conference to be held at Amsterdam in June. This kind of activity is often called international work. This is not the true description of a religious activity of this kind.

It is hardly "work" and the word "international" does not cover the inner meaning of the association. We should judge that this meaning could only be discovered in the word "Church"; and the word "work" is much too thin to cover the richness of association to be discovered in the spiritual communion joined in the experience of religion. The level of communion that is desired in the first place is much deeper than organisational activity. Some major contribution would be made to the solution of the spiritual difficulties of our era, if the men of free religion were consciously bound in insight and purpose throughout the world. The World Council of Churches with its restricted, dogmatic formula by no means expresses the power of liberating religion that is stirring, often in invisible forms, throughout the world. The representation of religion in the West by the World Council and the Catholic Church is not a true expression of the forces of the spirit seeking for freedom in modern man. That modern man, with all his immediate problems, should be told to look for salvation among the Fathers and theologians of the first five centuries of Christianity (for that is what dogmatic formulæ signify), is no real application of living Christianity. Unitarians can accept tradition, but only in so far as tradition is informed with the free spirit of men consciously working out their own salvation in their own day. There are many—far more than is generally recognised—devoted to the salvation of mankind through the faith and insight of religion; those many are outside the bounds of credal statements. It is surely one of the major tasks of this time to unite them all in an active, conscious fellowship.

Changes in Moscow

The change in the Politburo in Moscow, with the demoding, or alternatively, the advancement of Molotov—no one seems quite sure which—probably means some shift of power and intention among Russia's top men. But it can only be a shift within policy and not of policy itself. Nothing has happened in recent years likely to persuade the doctrinaires of Moscow to change their minds. Unfortunately for the world, Communism is a religious faith, backed by the power of a mighty State. The men of the Politburo are where they are because they are undeviating adherents of this faith. So far from seeing it in defeat they can only see it in triumph. Stalin, Molotov, Vishinsky, have all come from days in prison or exile to see the faith for which they endured capturing the minds of men more rapidly than any faith before it; at the same time the faith has lifted them to dizzy heights of power. They are unlikely to see defeat in this, or any need of a change of policy. At the same time they are realists. Although no doubt they believe that the pattern of government at present dominant in Russia is the pattern for all men everywhere, handed out from the depths of history like a miraculous dispensation; and although no doubt they believe that the "dictatorship of the proletariat" is the totem of all men of good will everywhere, yet they are likely to adjust themselves to the attainable. If they are opposed with a conviction as strong as theirs—a conviction not resting on dogmatism but on the worth of the human person—history will do to their faith what it has done to others.

The Human Person

Most of the work in the modern world is done under some well-acknowledged contract. It may be defined as "I pay you so much for so much labour put out by you". That contract is as much the substance of socialised industry as it is of capitalist. It hides an important fact. The men who make the contracts are not just inanimate ciphers in impersonal exchange; they are human beings. Each contains within himself—for instance—amidst other qualities—all the mystery of the struggle between good and evil; a struggle which is as momentous in the breast of a Russian peasant as it is in the breast, say, of Mr. Molotov. No matter how the rough-and-tumble relationships of everyday life hide the fact the supreme basis of the industrial contract, as of every other, is the human person. Human character is the depth from which all advance, industrial or otherwise, socialist or otherwise, must be dug. A man is a man before he is a miner or a cotton spinner.

The successful society, successful in the material as well as the spiritual sense will be the one that recognises this fact. It is an ironic comment upon all the ethical comparisons that are now being flung between the communist East and the capitalist or semi-capitalist West, that this simple fact of the ordinary existence of a man is forgotten. It is he who holds the secret of the future, the target is to be found in him.

The most biting comment on world affairs over the past decade may be found in the fact that the film "Oliver Twist" has been banned in Berlin because it was thought to be offensive to the Jews. The shade of the almighty Hitler, before whose patience or impatience the world trembled, has been buried under this fact. Hitler has departed; the ordinary human being still lives and moves and has more influence—in the long run—than the "leader" ever thought of.

The Faith of Human Reason

Another fact, too, may be selected from current events, which will be of interest to independent minds—namely, minds that do not choose to interpret events through the emotional myths that wave their tinsel banners before multitudes. Every myth, namely every simple explanation of cosmic events through some dogmatic story, sooner or later has to pass the challenge of the human reason. For a time the myth may seem to be all-powerful, but sooner or later the human

mind in its inevitable search for truth, tears its claims to tatters. The human reason cannot be destroyed; the myths can. This, too, is a faith and a target for the future. Independent religious minds will choose to interpret and understand the existence of God, through all the clarity and passion of the human reason, rather than be tempted into competition with all the spurious alternatives that seek for human loyalty today. These minds will hold the faith, that although their truth for the moment seems deserted, sooner or later men will return to it. These minds will not flinch from the task imposed on them; they will recognize themselves to be much more the saviours of mankind than others who claim the same title. It is a proud position to hold in the modern world: "We are the defenders and the proclaimers of the human reason."

A NORTHERN DIARY

By "Northern Candle"

To THE vast majority of our fellow-men, if not to the vast majority of readers of THE INQUIRER, the present season of the year is dominated by the struggle for the Football Cup. From time to time replays take place during the working week. Replays are a necessary feature of the titanic contest. They can hardly be held at any other time than on a working day. Unless attendance is to be restricted to the aged and infirm, to plutocrats, spivs, bees and butterflies, ministers of religion, Northern Candles and other such examples of uneconomic man, the greater part of the crowd must be comprised of men and women who work on a working day. Yet as soon as the gates are open and the arena is filled with thousands whose social obligation is to moil and toil in the dens of industry and commerce, representations are made to the Ministry of This, That and the Other, and a whole flood of righteous indignation flows with intense self-satisfaction through the columns of the national press. Is this righteous indignation really necessary? It may—or it may not—be cause for lamentation that to millions of our fellow-men the all-absorbing interest is not work or symphony concerts, but a football match. The fact is there. To them football is life. The moil and the toil are merely the means to life. Why then should they be expected to sacrifice the end to the means? Why, even on a working day, should they surrender life? The question is the perennial one which faces us on every hand.

It faced us in our January diary when we considered the momentous problem of the Christmas Tree in Trafalgar Square. Then the question assumed the form: was the Christmas Tree blameworthy as the unauthorised consumption of electric power, or desirable as a spontaneous expression of the joy of life? Now it takes the form: is attendance at a football match blameworthy as the unauthorised consumption of working hours, desirable as just another expression of the joy of life? If the Righteously Indignant inform us that man has a *social* obligation, and that his social obligation (apart from plutocrats, ministers of religion and Northern Candles) is to moil and toil, we ask the Righteously Indignant, what is the purpose of this social obligation? Does society exist for the machine, or does the machine exist for society? And if the machine exist for society, why should the Righteously Indignant pontificate if society occasionally gives the machine the slip and steals off to a football match?

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Faced with nothing more than an occasional football match, all but the Persistently Indignant will no doubt look leniently on the temporary lapse from economic grace. Spasmodic absenteeism is a venial sin, and does not unduly dislocate the machine. Continual absenteeism, as on the part of certain miners, is a different matter. Before this the modern censor gives full rein to his indignation, and fulminates with the general approval of mankind. But are there not two sides even to this question? For myself, I have never been able to fulminate against the miner for staying up one day in five: it has been so much pleasanter to thank him for going down on the other four.

I remember reading a lovely passage in the autobiography of a Nottingham miner. A great lover of nature, as soon as he had earned sufficient for the week, he would wander off into Sherwood Forest. There, choosing deliberately the very spot where two thousand feet below he had toiled in darkness and in sweat, he would lie on the sward—his breast open to the sun—and listen to the birds. To him the forest was life: the mine was only the means to life. He chose life. And can we blame him? Such a case may be exceptional. Not many miners—perhaps only those who write autobiographies—absent themselves to collogue with birds in Sherwood Forest. Coursing the hare and supping in pubs are less idyllic occupations. But, if to some of our fellow-men these mundane pleasures constitute life, what right have we to limit life even at the dictates of society? True, the addiction of the miner to hares and pubs may deprive me or some distant foreigner of a cob of coal; but if considerations of this kind are the basis of my censorship, has not my righteous indignation just a touch of selfishness? Social obligation is not only the obligation of the one to the many: it is also the obligation of the many to the one.

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So let our Nottingham miner wander off into Sherwood Forest. The birds are waiting for him. Soon there may be no Sherwood Forest into which to wander. Open-cast mining and all sorts of abominations sprawl over the countryside. We in the North have recently been terribly perturbed at the latest threat to Derbyshire. In the sacred cause of cement the Hope Valley is to be despoiled of its loveliness, a monstrous chimney erected, hundreds of green acres churned up into a dismal swamp; and we are given the comforting assurance that in a hundred years it will all be restored to its pristine innocence. National parks must bow down to national necessities. Cement is necessary: coal is necessary. The sacrifice is a social obligation. But life is something more than cement and coal. There are the lilies of the field. It can never be a social obligation to sacrifice beauty on the altar of Mammon.

Here is but one more aspect of the perennial problem, the problem that faced us in the illuminated Christmas Tree, in the mid-week football match, in the miner of Sherwood Forest. Is there not a risk that Life, apart from mere animal existence, may be ultimately destroyed by the Means to Life? That the joy of twinkling lights, the hot fervour of the football field, the quiet of forests and the loveliness of valleys may all be sacrificed to an incredibly efficient but all-consuming Moloch? But Northern Candle must restrain himself. He is in danger of becoming righteously indignant. There are two sides to every question. Judge not that ye be not judged. But sometimes it is very difficult.

THE ADVENTURE OF BEAUTY

By Eric Glasgow

BEAUTY is a word which we often use, but it is difficult, if not impossible, to arrive at a precise definition of its meaning. As a spiritual experience, it is incapable of exact verbal interpretation and yet it is clearly a factor of immense importance in life. It arises out of the variegated and changing patterns in the real or ideal world which may, on account of their harmony of shape, colour, sound or idea, evoke in us responses which are peculiarly uplifting and inspiring. On such occasions the curtain which is always liable to shroud the inner nature of our environment is removed, and we are brought into touch with the power and the goodness of God. We perceive, as in a mirror dimly, the source of our aspirations, the goal of our endeavours, and we rejoice because, whether we understand it or not, we have deep within us a yearning for the Divine which can never be wholly smothered. Our souls are awakened, the fibre of our being is stirred, and we are liberated from the dark prison of ourselves. Fleeting and imperfect as our vision may be, it is enough to guide us on our way, as the gleam of lighted windows encourages a weary traveller in the darkness of the night; enough, too, to illuminate the great mystery of existence and to convince us that, since so much has been given to us, much will be demanded of us.

In our journey through life we feel the presence of beauty at many times and in many different forms. We may recognise it in a musical composition, a picture, a piece of sculpture, an architectural design, a poem or even a novel; any of these diverse mediums may be used to convey a message

which will transport us into the realm of ideal values and so refresh our souls. The Bible, especially the New Testament, is full of passages of unforgettable beauty. There is beauty even in abstruse philosophical reasoning, at any rate if the author be Plato, and I was once told, by one who ought to know, that the apparently arid field of higher mathematics is far from being devoid of it.

But perhaps the most satisfying and certainly the most significant forms of beauty come to us not at second-hand through the skill of gifted seers, but directly and simply through our own senses. The world contains far more beauty than is generally realised; the tragedy is that so much of it is missed, and so many lives become flat and boring in consequence. The fragile smile on a baby's face; the splendour of a snowstorm in winter; a bank of daffodils in spring, or a sunset in summer; the soft, mellow tints of woodland in autumn—these provide us with some of the sacramental moments in life, when the soul feels the vibration of the Spirit which animates the universe. Without them life would be a poor, perhaps an intolerable thing.

It may still be useful to insist that the enjoyment of beauty, far from being incompatible with religion, is an essential part of it; for the ascetic tradition, which has done so much harm to Christianity, is not easily discarded. Even now there survives in a few dusty corners a vague distrust of beauty, a heritage from days long ago when, strange to relate, it was explained as a snare invented by Satan for the destruction of his opponents. Nor was it only a girl's sparkling eyes which wrought such havoc among the saints; the beauty of land, sea and sky was suspected also. St. Bernard, for instance, was endowed with exceptionally acute sensibilities, but he rigorously stamped them out as threatening his vocation. So successful was he that, as we are told, he once rode for a day along the shores of the Lake of Geneva, an idyllic spot, without noticing that he was passing any stretch of water. Such discipline is admirable and heroic, but the product, surely, of misdirected zeal.

Another and more intelligible reason why any hint of æsthetic enthusiasm is sometimes frowned upon is that it conjures up recollections of the deplorable results of the pursuit of "Art for Art's Sake" in the closing decades of the last century. The attempt of Pater and others to separate beauty from life, to make it an esoteric cult to be enjoyed by a few initiates, was doomed to failure. It was based upon the pathetic fallacy that beauty must be sought, not in the workaday world, but in the extraordinary, the artificial and the unusual. It assumed that beauty required for its attainment specialised concentration and aloofness from the contamination of the ordinary affairs. Gilbert and Sullivan effectively poked fun at it in their opera "Patience", but its implications were too serious to be simply a laughing matter. Under its influence the artist was encouraged to cast aside all social obligations and conventions. If he was wealthy he could parade his sophisticated taste, elegant and useless as a peacock. If he was poor he could cherish his poverty, his proud rebellion, his picturesque vices. The search for beauty was made an excuse for self-indulgence and monstrous egotism, and so in the long run it defeated itself by appearing very ugly. The tawdry pomp, the vulgar ostentation, of the æsthetic movement was repulsive rather than attractive, and its failure warns us of the dangers of withdrawal from the fresh vitality of life. Beauty is the harvest, not of cultivated self-assertion, but of spontaneous self-forgetfulness. It loses its meaning and purpose as soon as it is taken out of its social setting, and then becomes a plaything for the dilettante.

For our philosophy of beauty, as for so much else, we had better go back to the ancient Greeks, more particularly to the Athenians in the age of Pericles. They would have had no sympathy with "Art for Art's Sake", for they expected the artist to devote his talents to helping his fellow-men. On the other hand, their æsthetic feelings were very strong and found expression not only in the matchless proportions of the Parthenon and the majestic sculpture of Pheidias and Praxiteles, but also in the care with which even domestic utensils were decorated. The Greeks loved beauty with a chaste and discriminating passion, which would be most valuable if it could be recovered for our time.

It is characteristic of a genuinely artistic temperament that it can see beauty in unexpected places, and draw inspiration from the meanest and humblest of things. Thus Rembrandt made a masterpiece out of the dead carcass of an ox. There is a kind of beauty even in the urban outlook from a tenement window, or in the tiny insects which run away when we turn over a stone. Our lives are infinitely poorer if we overlook the hidden significance which many ordinary occurrences possess.

IT OCCURRED TO ME

By Muriel Hilton

FOR SOME years now we have been privileged to receive Christmas greetings from the Poet Laureate. This year it was in the form of a booklet, a poem privately printed entitled "Shopping in Oxford". For thirty-one years John Masefield has shopped in Oxford and has found the sellers in the places where he has purchased goods, gracious and friendly.

"A charming word or jest that gave a grace
Of silver to the penny's commonplace,
So that a spirit companied the thing
Borne in the paper package tied with string,
So that it seemed a thing not bought and sold
But given, out of friendship and worth gold."

My old school teacher, to whom I lent the booklet, said in her letter, "I feel I learn more about John Masefield than the shopkeepers from the poem. He must be a dear person, finding his own gracious, generous spirit in the people he meets. It is a charming poem overflowing with the poet's own charm, and makes one feel that if all customers were like John Masefield, shopkeepers would respond with the same beautiful manners. Those lines at the end:—

'The common thing, if blessed by head and heart
Becomes uncommon as a work of art.'

There is nothing truer than that. The spirit of beauty, joy and love can transform any thing or action or person, and bestow a value far far beyond its intrinsic worth".

Shopping for most housewives these days is scarcely a glad adventure, and yet it can be made nearly so by our own attitude towards it and the shopkeepers who, too, are long-suffering and labour under difficulties.

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Whilst re-reading an article by Lord Samuel recently it occurred to me that he very much expressed in simple straightforward language the right sort of message for our age. "Optimism in these days", he says, "is no doubt absurd, but pessimism is still as always, ignoble. The right creed as George Eliot said is Meliorism; that is to say that on the whole, mankind has risen from worse to better, and may rise further both in the near future and the long ages to come".

It isn't easy to live realistically these days, and beset as we are by fears of the future, the strain and disappointment of these after-war years, it is not surprising that people take an unbalanced view. To believe that the world is capable of improvement means personal and social effort, and isn't it one of the tasks of organized religion to inspire that effort, to encourage us to enjoy the strife of overcoming evil with good? This article reminded me of something a friend said to me recently. She is the mother of two small children. "One thing about having children, a mother can't indulge in moods of despondency. I often have to seem more optimistic than I feel so as to counteract my husband's gloom." One often finds that it is the women in the home who strive to strike a balance and so keep a sense of proportion. They realise that it doesn't help to spread pessimism. One way of dispelling any gathered clouds of depression is to cultivate a spirit of thankfulness for all that has been freely given to us; it can not only lift the burden from our own hearts, but can give new courage and hope to build for the future.

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In recent weeks the imagination of the people has been stirred by certain gestures of friendship between countries. Out of besieged Berlin a train with hundreds of German schoolchildren aboard glided towards the Swiss mountains. Russia lifted the blockade for the children, and the shadows of international strife were momentarily lifted. One's heart went out in gratitude to the kindliness of the Swiss people. About the same time a "gratitude train" from France went trundling across the forty-eight States of America, a token of thankfulness for all that America has done for France. Each

State's truck was crammed with gifts ranging from rare vases donated by President Vincent Auriol, to mediæval tapestries, old documents, a sword of Napoleon, and even oddities like the world's first motor-bike. This human touch is very welcome and very warming. Norway sent us a Christmas tree to cheer the crowd's gathering in Trafalgar Square. The Dutch gave their bulbs to enrich our public gardens. The Danes lent their priceless art treasures. And individually many of us could tell of the kindness and help that has been shown from friends abroad. The Women's Alliance of America has cheered the hearts of many members of our Women's League by their gifts, and it is comforting to read that though we are the recipients of so much generosity, from out our scanty larders and depleted wardrobes we have been able to send something to the weary and destitute people of Germany.

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This column seems to be mostly on the theme of gratitude, and as so often happens when a certain subject is engaging one's mind, quotations appear in unexpected places which add their contribution. This paragraph from the writings of G. K. Chesterton is very apt.

"The fact is that purification and austerity are even more necessary for the appreciation of life and laughter than for anything else. To let no bird fly past unnoticed, to spell patiently the stones and weeds, to have the mind a store house of sunsets, requires a discipline in pleasure and an education in gratitude."

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Several comments and letters have arisen from the paragraph in the first of these columns on "Returning Home". Many said that the thrill of transforming a house into a home can only be experienced if there is someone coming home to appreciate it. No one appreciated that truth more than myself, for most women are desolate unless they have someone to do for. Another letter came from Mr. Bertram Talbot, well known to the older members of our churches for his work in the van mission days. He says that the amenities of modern days do not necessarily make people civilized. No! but they help to release housewives from a good deal of drudgery, and so give more time for the development of those interests which make a person civilized. Before going to live in his caravan which Mr. Talbot has named "Austerity", he was a neighbour of ours at Hastings, living in a room and looking after himself. We used to exchange recipes, and we remember with great delight that on some occasions when a pudding of his turned out extra well, he would bring it in for us to eat and no doubt to admire. One only wishes that he could have pitched his lonely caravan nearer one of our churches where some of our kindly League women could have kept a friendly eye on him.

THE SONG OF THE LARK

By Charles M. Kelly, B.A.

For miles around me the moorland, bare and unrelieved, swept in its monotonous swells. Save for wild-eyed sheep and here and there small flocks of crows my immediate world seemed lifeless. Only occasionally like a reflection from some other sphere a lonely pippit would rise from a hummock only to drop into the heather again and be lost to view after a dipping flight of a few feet. I stopped by a blood-stained rock about which clusters of body feathers, whole wings, the feet and legs and the head of a lark were scattered. I looked for a tree or hedge that would afford a roosting-place for the hawk that used that rock as his butcher's block and saw none. Then I realised what it was that gave to that wide expanse the appearance of having been forgotten . . . and to me the feeling that I had strayed into a hitherto unknown land, whose creatures were lying concealed, watching me and waiting for me to go my way and leave them undisturbed to go about their own affairs. It was the feeling that things happened there, which no human eyes ever saw. Quick death . . . slow death from hunger and cold . . . hard living in the face of difficulties. I was not wanted: better for me to go away.

The sky hung grey and rain-threatening from horizon to horizon: black clouds massed in readiness. I tried turning only my head quickly in all directions, hoping to surprise a hare peeping from behind some tussock . . . and caught never a glimpse of round eye or pricked ear. I closed my eyes and tried to hear the trill of a lark's song, but my ears failed to gather any sound from the empty silence. I wished for the churrr-rr of grouse flying low over the heather. I stood looking at the spattered stone and wondered if before me lay the blood and feathers of the last sky-singer.

Rain poured, hissing all around me and blotted out everything beyond a few yards: in place of the calm peacefulness which I had come seeking, a growing terror gripped me and I looked all around me searching for a land-mark that would give me direction. Slowly came the realisation that I must stay where I was until the shower cleared. Thought of the "hungry grass" kept me still. I recalled stories of men who had wandered in mist or darkness into bog-holes covered with that lush greenness. I remembered accounts of starving sheep that were tempted to step on to that grass only to be eaten by the mire that lay beneath. Fear of the sucking mud and slime chilled me. Try as I did I could not take my eyes from the reddish black stains on the granite boulder. I tried to comfort myself by thinking that if only I could resist the feeling that was growing on me . . . the urge to run away from the plucking stone . . . I should at least be spared the agony of being drawn down and down into the choking glair.

As suddenly as it came the rain stopped. Instead of its hissing I heard the sizzling murmur of water trickling among the stems. The sun shone and once more the rolling swell of the moorland spread out before me. A lark rose, its song gaining strength as it lifted above the steaming heather.

I felt that my release had come: I was able to walk without fear and I walked in a world of song.

"LOOKING ROUND"

Mostly at Unitarian Affairs

The death of another minister is reported elsewhere in this issue. The Rev. Douglas Robson of Chesterfield collapsed suddenly in the street on February 22 when making pastoral calls. He died immediately. He was a retiring, scholarly, gentle man, well loved by all who knew him. The Elder Yard Chapel, Chesterfield, was filled to overflowing at the funeral service, the Mayor and Mayoress attending. A memorial notice will appear later in THE INQUIRER.

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The Social Service Department of the General Assembly are holding an important conference at the Stamford Street Chapel on March 24—as announced elsewhere in this issue. There is much work to be done in threshing out the relationship between religion and social issues in the rapidly changing character of current political and industrial life.

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The Rev. H. J. McLachlan, Tutor and Warden of Manchester College, Oxford, had the degree of Doctor of Philosophy conferred on him by Oxford University on Saturday, February 26. His thesis which won him the degree, was on "The Rise and Spread of Socinianism in England before 1689".

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A French film does not strictly come within "Unitarian Affairs"—but films with their impact upon the imagination perhaps do. Nine tenths of film entertainment is probably worthless, synthetic ideas so often being passed through synthetic people, tending to make those who watch them synthetic also, creating the "faceless men" of today or rather, as it used to be said, "Greta Garbo's double".

The continental films selected to be shown in this country are not synthetic, and their choice shows that there are people in film management who have minds above the behaviour of celluloid dolls. In the film now showing at the Curzon Cinema, London, *Goupi Mains Rouges*, the actors behave like full rounded characters with depth as well as surface. There is a tang, humour and realism about this film of which the French only seem to possess the secret. To present murder, theft, old age and young love through a humour that never fails, and a tenderness that never approaches the boundaries of sentimentality, is an artistic achievement of refreshing stimulus.

"INQUIRER."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

BISHOP BARNES AND HERESY

SIR,—I have generally been favourably impressed by comments in the feature "Week by Week". In the issue of March 5, under the heading "Dr. Barnes and Heresy", you write—*inter alia*—"a public trial or enquiry into heresy would clear up many matters in the minds of many men". No doubt it would, but, as reported in the Press, the Bishop of Birmingham stated definitely that the proposed Measure provides that all the evidence in such a trial should be held in secret, and that only the verdict and sentence would be made public. Surely your contributor cannot have overlooked this, and the readers of a religious paper have, in my opinion, more than an ordinary right not to be presented with a misleading picture of what would follow were this Anglican Measure to pass Parliament. —Yours, *R. O. Naylor.*

WORLD GOVERNMENT

SIR,—Mr. Raymond Hannagen's letter exhibits a confusion of thought common among critics of world federal government.

The tyranny of nation States, which he rightly deplores, is itself an inevitable result of the co-existence in a small world of unintegrated sovereign units. To defend itself against foreign attack and give its citizens so-called security, every State is nowadays forced to exercise an increasing interference with and encroachment upon individual freedoms. Against such national tyranny ordinary revolt, i.e., a shift in the internal distribution of political power, is of no enduring value, as it fails to remove the root cause.

Of course a world government might also be despotic; indeed, if it comes after an atomic war it is almost certain to be. If, however, we succeed in setting it up before the cataclysm, restricting its authority to matters of the planetary concern, e.g., atomic control and food distribution, it will dispense with the need for national totalitarianism and bring to the individual a measure of freedom unprecedented in history. There is no need to fear that the world "will be built from the top downwards", or that local affairs will be regimented by a sort of super-Whitehall operating thousands of miles away. Federalism implies in the words of Proudhon, "dismemberment of sovereignty"—the devolution of control on a whole variety of levels, from the atomic control authority to the parish pump.—Yours, *Arthur D. Foote.*

Whitefield,
Manchester.

SIR,—Mr. Hannagen says we must "build a better world from the bottom upward, and not from the top downward". But that is exactly what we are doing in the Crusade for World Government. Our representatives, both for the experimental unofficial assembly next year, and for the World Parliament, when it assembles, will be elected directly by the masses of the people, and *not* by the existing national parliaments. We agree that only so could we get a World Federal Parliament free from the bias of parties and nations. THE INQUIRER rightly advocates, in the current number, a similar plan for the direct election of a European Assembly.

I do not follow Mr. Hannagen's first paragraph. Does he imply that our western European and American national governments are not representative? Or is he thinking of the lands behind the "Iron Curtain"? They certainly constitute a difficulty, whatever scheme we adopt. But if U.S.S.R must be challenged, it is surely better to challenge her by a World Federation than by a merely military alliance? She would be further alienated by the latter; she might be won over by the former.—Yours, *Basil Viney.*

THE INQUIRER

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NEWS REVIEW

NEWS FROM THE WEST

From Our Western Correspondent

THE Unitarian congregation at Bath, and its Minister, the Rev. H. D. Wiard, attracted the attention of the popular press recently. According to the report, Mr. Wiard had grown tired of living in furnished rooms, and decided to sleep in the vestry, making his bed on the floor with the help of three long pew cushions. He shaved in cold water after his first night, surrounded by books on philosophy. Many parishioners have offered him accommodation, but he says he is 'determined to cherish what little individuality he has'." It is possible that this paragraph in the popular Press may cause some sightseers to drift along to the Unitarian Church to see what it is all about; if so, they will speedily discover that Mr. Wiard has his full share of individuality, and, perhaps, those who went out of mere curiosity may find an atmosphere which will lead them beyond curiosity to worship. As one sign of Mr. Wiard's individuality, he has arranged for his Church to be opened at specified hours on week-days for silent prayer.

Prizegiving at Bridgwater was a great occasion, including a Cinema Show and Entertainment by the scholars, 39 of whom received prizes. The Dramatic Society at Lewin's Mead had two full and appreciative houses for the performance of Emlyn Williams's play, "Night Must Fall". The Rev. J. H. Coram Davies will be celebrating his fourth anniversary at Lewin's Mead on the first Sunday in April. At Clifton, typed copies of some of the sermons of the Minister, the Rev. C. H. Easton, are to be had on the book table. The Prizegiving at Crewkerne attracted a congregation of exactly 100; the prizes were distributed by Mrs. A. L. Blake, who came to Crewkerne from a Somerset village about 50 miles away, and held the children spellbound as she told them of her far longer journey from South America to the Somerset village. George's Chapel, Exeter, has sustained a sad loss in the death of Mr. E. C. Lord, for many years Treasurer of George's, and a valued member of the Committee of the Western Union.

Newton Abbot is experimenting with a Discussion Circle after the Sunday Services, and has not yet decided whether the provision of refreshments would be an advantage or a disadvantage. "Blood Sports" was one of the topics discussed at a recent meeting of the Circle. At Sidmouth there was a record attendance at the Annual Congregational Meeting, and it was reported that the members were taking a vital interest in all the activities of the church, where the Sunday School, suspended for some time, has been revived. Torquay was another church which was able to report a very successful year, though the heavy cost of roof repairs was a source of considerable anxiety.

Many branches of the Women's League in the Western District are looking forward to Mrs. Nightingale's visit at the end of March and the beginning of April. A full programme has been arranged, and she will visit as many branches as possible. The Annual Meeting of the Western District Women's League will be at Torquay, on June 15. The Annual Assembly of the Western Union will be at Bridport, on May 18, with Dr. J. C. Flower as preacher and Dr. Mortimer Rowe as speaker at the Evening Meeting.

WEEK-END SCHOOL FOR YOUTH

AT Ullet Road Church, Liverpool, on February 26 and 27, the first Week-end School for Youth, organised by the General Assembly Youth Department in co-operation with the Ullet Road and Merseyside Youth Groups, was an outstanding success. Representatives from Bradford, Stourbridge, Oldham, Park Lane, Hindley, Swinton, Platt, Stalybridge, Stockport, Rochdale, and the Unitarian College were the guests of the Ullet Road congregation and other Merseyside friends. The Conference opened with a welcome given by Rev. L. Redfern and Rev. J. Kielty, the Chairman of the Youth Committee. The Rev. H. H. Cheetham, the Secretary of the Department, outlined the aims and objects of the Conference, which was held to help young people to create a balanced Youth programme. The Conference then divided into sections to consider how specialised subjects could be incorporated into a varied and imaginative programme for the youth of our churches. The following subjects, "Drama and Youth Work", "Films and Visual Aids", "Organisation within the Church", "Music and Worship" and "Study Circles" were discussed by the delegates. In the sections, the discussions were led by experts in the subjects mentioned—Mr. J. F. Ford, Drama Adviser to the Wallasey Youth Committee; Mr. C. H. Clarke, Youth Adviser to the Liverpool Education Committee; Dr. S. J. Kennett; Dr. J. E. Wallace, the Ullet Road Organist; and Rev. H. H. Cheetham.

The findings of the sectional meetings were then discussed at a Tea-table Conference, with Mr. A. Wilkinson as Chairman. Much of the success of the Conference was due to the splendid arrangements for hospitality, meals and dance, organised by the joint local Youth Committee.

A Service of Dedication, attended by the delegates and the Merseyside Youth Groups, was a fitting conclusion to a wonderful week-end. The beauty of the music and the inspiring sermon, preached by Rev. L. Redfern, made this Service of Dedication a memorable experience.

The Rev. H. H. Cheetham, the Youth Organiser, thanked all who had contributed to the success of the Conference. About a hundred young people attended the Conference and the Service of Dedication.

News from Ireland.—The Sunday School Committee has decided to spend £2 per month in publishing as an inset to the Non-Subscribing Presbyterian Magazine, Sunday School Lesson Notes and News.

When the business of the Annual Congregational Meeting of Killinchy Non-Subscribing Presbyterian Church had been concluded and when tea had been enjoyed, Mrs. A. M. Bell, wife of the Minister, presented Miss M. McIlwrath, their Sunday School Superintendent, with a wallet of notes, as a tangible expression of the congregation's thanks and appreciation for her long and faithful service to Sunday School and Church. Miss McIlwrath has taught in the school for 50 years and for 33 years has been the Superintendent of the school. For over 60 years in all Miss McIlwrath has attended Killinchy School and Church without a break, giving of her best to every phase of the congregation's life. In his tribute, Mr. Williams, Church Secretary, spoke of her splendid qualities of heart and head, which had won the affection of all.

Bournemouth Unitarian Church.—At the Annual Meeting of the congregation of West Hill Road Church, Bournemouth, on March 2, the thoughts of all present were centred on the approaching departure of the Rev. Dr. G. K. Brown, after seven years' ministry. In April, Dr. Brown will be leaving for the U.S.A., his final service at

Bournemouth being Easter Sunday. With sincere feelings of regret at their departure the Bournemouth congregation tender to Dr. and Mrs. Brown their affectionate wishes for great happiness and long life in the New World.

Cardiff.—The Youth Club of West Grove Unitarian Church, Cardiff, which has gained fame in South Wales for its fencing was featured on the "Sports Roundabout" of the Welsh Regional Children's Hour, on Thursday, February 24. The Minister, and the Church Secretary, Mr. Ernest Kingdom, who is Club leader, took part with three young people.

Dover.—Adrian Street Church did not come through the war unscathed. Channing Hall, consisting of the schoolroom, classrooms and two vestries, received "first aid" soon after the end of hostilities and Monthly Services have been held since. The Rev. Denbigh Hilton, of Hastings, and Mrs. Hilton have helped very materially by taking most of the Services. We have also had occasional visits from the Rev. Magnus C. Ratter, who has combined a round of pastoral visits with the Sunday Services. Now the completion of the repair of war damage is in hand. The first Service in the repaired and redecorated schoolroom was held on February 27. A good congregation listened to an impressive sermon by Mrs. Muriel Hilton. The damage suffered by the picturesque old Chapel is heavy. Its fate is still in the balance. It may be demolished under the town's planning scheme. There seems some hope, however, that it may be spared and efforts are being made to obtain sanction for its repair.

THE WOMEN'S LEAGUE

(Contributed.)

DURING the forty years which have elapsed since our many isolated Women's Societies were federated into the Women's League, they have been continually grouping themselves—first into neighbourhood and then into District Leagues, for mutual helpfulness and fellowship. Now, geographically, practically the whole of the country is covered. All are united through their common affiliation to "the League", the Central Committee of which meets in London at Gordon Square, and to which each District sends a Representative.

District Meetings, usually held quarterly, are happy times of reunion and fellowship. The general type, with modifications to suit circumstances, is a service in the afternoon, a good tea, and an evening meeting—often with a talk by an expert on some aspect of life—sometimes, as at the Annual Meeting, mostly business. To conduct a meeting properly is one of the things in which League Women have made great progress.

The oldest District League is that of Liverpool, which is about to celebrate the 40 years of its existence by the production of a "Pageant".

London District Women's League.—The 27th Annual Meeting, held at Newington Green, was a particularly successful occasion. Proceedings commenced with a short Service in the Chapel, conducted by members of the London U.Y.P.L. Members were delighted at this act of co-operation on the part of the Y.P.L. and hope that it is but the first of many such happy united gatherings. At the Business Meeting that followed reports from branches showed that even very small branches were very much alive and that much useful work was being done. After a Pool Tea a Conference entitled "The League in Action" took place. The chief speakers were Mrs. Harold Bally, on India; Mrs. Cheetham, on Fellowship Work; Mrs. Megginson, on Friendly Links (read in her absence); Miss Tarrant, on League Publications; and the National Secretary, Miss Margaret Stevenson, who gave a heartening account of the way in which the League co-operates with other Women's Movements and Societies in religious and social work.

Manchester District Women's League.—On a lovely day in February the ringing of the Church bells welcomed a gathering of 276 members representing 41 branches of the Manchester District Women's League to Brookfield Church, Gorton, on the occasion of their 36th Annual Meeting. Miss Ruth Herford conducted the Afternoon Service and based her remarks on the parable of the raindrops in the puddle. At the Evening Meeting, presided over by Miss Steers, the members were much pleased to welcome the National President, Mrs. Nightingale, who was visiting the district and spoke about her work in helping and encouraging the small isolated branches. The Secretary's and Treasurer's reports both showed that the work of the District League was in a healthy condition. Kindly reference was made to the death of Miss Elliott, who had been a member of the District League since its inception and had latterly held the position of District Friendly Links Secretary. Hearty congratulations were offered to the grand old lady, Miss Dorman, J.P., who is shortly to celebrate her 90th birthday and she was presented with a bunch of flowers as a mark of love and esteem of all the members present.

The North Midland District Women's League.—A Rally was held at Leicester Great Meeting, on Saturday, February 5, when Dr. A. S. Hees conducted the opening Service, which was followed by the 10th Annual Business Meeting, when Mrs. A. Johnstone presided over a gathering of 63, representing eight branches. The meeting heard with regret of the sudden death of Mrs. Florence Moore, of Nottingham, who was greatly beloved and will be much missed. She was keenly interested in the Women's League, having been District President, as well as Secretary of the Nottingham Branch, and was a regular attender of the G. A. Meetings for many years.

The usual Reports were given, all showing how valuable was the work of the League in the various churches, and with what enthusiasm the members carried on. After warm appreciation had been expressed to Mrs. Johnstone for her work as President during the last two years, she handed over the "Badge of Office" to her successor, Mrs. B. Faulks, of Loughborough. Mrs. C. Gordon Bolam was appointed President-elect, and all other officers were reappointed.

The Women's League at High Pavement, Nottingham, is an active unit of the North Midland District, and its printed syllabus of talks makes interesting reading. The Silver Jubilee, celebrated last October was a memorable occasion. During the past year they have made substantial grants to the Chapel Funds and have given donations to the India and G. A. £100,000 Appeal Fund.

Sheffield District.—The Chesterfield Women's League held its Annual Remembrance Social at Elder Yard on February 2. Nearly 40 members attended and the gifts were received by Mrs. Geoffrey Rees.

Birmingham District League.—The Annual Meeting of the Birmingham District League was held at the Church of the Messiah, Birmingham, on February 6, 15 branches being represented. Mrs. Mitchell, of London, conducted the Service and spoke at the Evening Meeting, making valuable suggestions on how to maintain the interest of outlying branches and ways of co-operation with the Y.P.L. Encouraging reports of branches were given and the Officers were re-elected. The Rev. E. Rosalind Lee expressed the thanks of the meeting to Mrs. Mitchell, Miss Bayes, the soloist and the Church of the Messiah members. A collection for the India Fund realised £4 5s. 8d.

Western District: The Old Meeting, Sidmouth.—At the Annual Meeting held recently, Miss Beaumont relinquished the office of President, which she had filled with distinction for 15 years, and a small presentation was made to her of a book token and a flowering plant. She was succeeded by Mrs. F. D. Jones, to serve for a limited period of two years. The branch has 47 members, 2 fellowship members and 7 "Friendly Links" with 47 members. There are regular weekly activities and the branch supports the India Fund and Hibbert Houses as well as supplying home needs.

JOSEPH BENJAMIN HEATH

On February 26th a large congregation assembled in the Old Meeting House, Framlingham, to bid farewell to its faithful and loyal Secretary, Mr. J. B. Heath, who died suddenly on Wednesday, February 23. The Funeral Service was conducted by the Minister, the Rev. W. Broadbent, who paid tribute to his work for the Old Meeting House.

CALENDAR

SUNDAY, MARCH 13th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Shene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11, Dr. R. H. SOLTAU.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. J. UNSWORTH.
ADDWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Road Church, 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Supply.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. NOEL JAMES.
BILLINGSHURST, Free Church, South St. 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Ch., Brassbourgh Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Rev. T. A. GORTON.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. T. J. JONES.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Mr. I. HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOWLSON.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. STAPLETON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Bradshaw Av., 3.15, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRIDGWATER, Christ Church, Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
BRIGHOUSE, Unitarian Church, 11 and 6.30, Rev. G. RAYMELL JONES.
BRISTOL, Christ Church, Unitarian, New Rd., 11, Supply, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. COHEN DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHAS. EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 10.45 and 6, Mr. J. S. HALLAM.
BURY, Bank St., 11, Rev. J. W. MAW, 6.30, Mrs. W. MAW.

BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. H. A. GORE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. S. CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Supply.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN-EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Supply.
CREWE, Free Christian Church, Beech St., 6.30, Mrs. BUCKLEY.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Ch., at Dennett Hall, 11, Youth Group Service.

DEAN ROW, 10.45, Rev. R. V. HOLT. STYAL, 6, Rev. R. V. HOLT.
DENTON, Wilson Street Chapel, 11 and 6.30, Student.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Church, Hill Gate, 11 and 6.30, Rev. A. D. BELDEN.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Unitarian Church, Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. P. PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. WM. CLARK-LEWIS.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. B. L. GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Rev. W. H. CORDELL.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. CHAS. BARTLETT.
HINDLEY, Presbyterian Church, off Market St., 10.45 and 6.30, Rev. R. W. DAVIDSON.
HOLLYWOOD, Kingswood, 11, Rev. T. A. GORTON, 6.30, Supply.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. J. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, Junior Church, 6.30, Rev. R. PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. WM. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. H. A. GORE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chap., 11, Dr. T. FEIL, 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SHERWELL PRICE.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Mr. J. B. RULE.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HUEY.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Mr. MICHAEL THORNCROFT.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11, Rev. G. J. SPARHAM, 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Brodie Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MUIRHEAD.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LOWE.
LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Av.), S.W.2, 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JAMES BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. LEWIS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CHEVT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Islington, Unity Church, Upper St., Pleasant Hall, 7, Rev. J. HUGHES.
LONDON, Mead, High Rd., 6.30, Rev. MAGNUS RATTER.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. V. FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. W. E. REEVE.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. A. G. TARRANT.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, Rev. J. C. BURTON.
LONDON, Wandsworth, Un. Church, East Hill, 11. Rev. W. M. LONG,
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays. Rev. NOEL JAMES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. F. HANKINSON.
LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45, Rev. H. L. SHORT, 6.30, Mr. J. STORER.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. W. HAYES.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Mr. W. HILL-WAREING.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30. Supply.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. GORDON L. CLARKE.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. K. ROSS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Rev. R. I. PRITCHARD.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Mrs. WATTS.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Rev. F. SOKELL.
NEWPORT, Lo.W., Unitarian Church, High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd. Church, 11, Rev. A. E. MORRIS, 6.30, Rev. RICHARD LEE.
NORWICH, Octagon Church, Colegate, 11, Rev. LEONARD MASON.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. G. BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Principal R. NICOL CROSS.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KEELEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MINIFORD.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Church, Church St., 6.30, Mr. L. K. BELL.
PUDSEY, Unitarian Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WM. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. CYRIL FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.

SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KENDALL.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. J. A. KENDRY.

SHEFFIELD, Fulwood Old Chapel, 11, Rev. E. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. E. A. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITE.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. ARNOLD LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Rev. H. J. ROBERTSON.
SOUTHEND-ON-SEA, Dunlop Rd., 11, Children's Church, 6.30, Rev. E. G. LEE.

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DEATHS

LAYLAND.—Joseph Layland, Trustee of Park Lane Chapel, Nr. Wigan, died suddenly on February 27, aged 82.

ROBSON.—On February 22, 1949, very suddenly, at Chesterfield, the Rev. Douglas Walter Robson, husband of Mabel Robson and for 27 years Minister of Elder Yard Unitarian Chapel, Chesterfield, aged 67.

MISCELLANEOUS

ALL MANCHESTER UNITARIANS are invited to the next meeting of the Manchester Unitarian Society at the Milton Hall, 244 Deansgate, on Wednesday, March 16, at 7.15 p.m. REV. P. SELVIN GOLDBERG, Minister of the Manchester Congregation of British Jews, will speak on "The Jewish Jesus and the Christian Christ". In the Chair, Principal R. V. HOLT, B.Litt., M.A. Bring a friend, too. Particulars of the M.U.S. (membership is now over 100, annual subscription only 5s.) from A. K. ROSS, B.C.L., M.A., 24 Brooks Road, Manchester, 16.

BARGAIN. CARAVAN. 16 ft. Proprietary make. 4 Berth. Interior sprung. Two compartments. Gas cooking, lighting, heating. Ideal home or holidays. New condition. £395. BM/BHTH, London, W.C.1.

RETIRED Minister and wife seek companion to share work of small modern house, time otherwise at own disposal.—Street, 17 Chesterton Grove, Cirencester.

SOUTHPORT, Portland Church, 11 and 6.30, Supply.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30. Rev. E. D. EVANS.
ST. HELENS, Boundary Rd. St. Helen Workshops for the Blind. 6.30, Rev. ADA TOMKIN.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. JOHN KELLY
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VINEY. Christian Meeting House, Pennard, 11.15, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.
TAUNTON, Mary Street Church, 11 and 6.30, Rev. J. UNSWORTH.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. F. HANKINSON.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Ch., Manor Rd., 11, Rev. W. RODGERS, 6.30, Mr. C. J. HIGGINBOTTOM.
WARRINGTON, South St., Unitarian and Free Christian Church, 6.30. Visitors specially welcome.
WASHINGTON, Cairo St., 10.30 and 6.30, Rev. J. R. TOMKIN.
WARWICK, High St., Church, 6.30, Dr. MEYER KLEINER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Supply.
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KNIGHTLEY.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

NEW RELATIONS IN INDUSTRY

Evening Conference: Thursday, 24th March

STAMFORD STREET UNITARIAN CHAPEL

6 p.m. Tea.

6.30 p.m. The Workers' Point of View

STEPHEN SMITH, *General Secretary, National Federation of Professional Workers. Member of Committee appointed by Archbishop Temple to examine Christian Relations in Industry.*

8 p.m. The Management Point of View

COLIN DENCE, B.A., *Managing Director, "Brands Food Products"*

Publicity leaflets from Rev. Magnus Ratter

AN APPEAL

The Poole Unitarian Church, established on its present site since 1704, seeks the aid of all its friends in its resolve to extend its influence in the town, especially among the young people of the immediate neighbourhood.

The Church was damaged by enemy action and the Sunday School premises entirely destroyed. Until this deficiency is made good all social work has to be relegated to a hired hall. The Congregation have invited a young and energetic Minister to lead them in a forward move and are resolved under the necessity to provide him with suitable living quarters. Members of the church have promised sums in the aggregate amounting to £1,000 and "War Damage" and other grants will go some way towards meeting the considerable deficit, but in order to equip the church for its proper rôle the generous help of all friends of the Poole Congregation is asked.

George Ford (Treasurer),
"Haven Hail", Seldown Road, Poole.
Herbert S. Carter (Chairman),
"The Hermitage", Parkstone, Dorset.

FRIAR GATE UNITARIAN CHAPEL, DERBY

ANNUAL SALE OF WORK

Saturday, March 26th

to be opened at 3 p.m. by

MRS. E. D. LILLEY of Leicester

In aid of the Chapel Restoration and Maintenance Fund. The Congregation is faced with very heavy expenses, for unexpected repairs both to the Chapel and Manse. Gifts from former members and friends will be welcomed and accepted by the Secretary, Mrs. M. N. Baily, 48 Belper Road, Derby, or by Rev. M. Constance Harris, The Manse, 47 Markeaton Street, Derby.

ADVERTISEMENT RATES

Births, Marriages and Deaths: Two lines 3/6; 1/6 per line extra.

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YORK, St. Saviourgate Chapel, 6.30, Rev. GEORGE S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., No. 1 Campden Rd., South Croydon, Surrey.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.
WINNIPEG, First Federated Church, Sergeant and Banning; 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, ——.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 11 and 7.30, Rev. WM. BOTTOMLEY and Rev. V. JAMES. Monthly at 4.
PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H. FEATHERSTONE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay.

SOUTH AFRICA

CAPETOWN, Hout St., 11 and 7, Rev. D. S. LIVINGSTONE.

Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) JOHN HEYWOOD, Deansgate. Saturday, March 12th, 1949.